764 handful of earth on the coffin in the form of the cross before the grave is filled. The arches decorating the table are placed over the grave. There are no prayers or other ceremonies and the party leaves immediately after the grave is filled.

The body of an adult is watched through the night with candles; this night watch is attended by many more people than in the case of an infant and atole made of rice and brown sugar is served at midnight. The corpse is dressed in black clothing of the type worn in life. Nothing is placed on the head. A candle is placed in the hand of the corpse but no flowers. The clothing is prepared by the nearest relatives, the godparents taking no part in the funeral of a person over about 14 years of age.

In the morning the visitors and mourners are served beans and tortillas. At noon it is obligatory to serve broth, čurípo, and white tamales, kurundas (although these are regarded as injurious to the digestion). The food is all prepared by relatives of the wife. The body is taken to the graveyard in a wooden coffin and is carried by four male relatives. A few people take the body first to the church, but generally it is taken directly to the graveyard. In any case, there are never any prayers at the graveyard. As in the case of a child, all the prayers are in the house, usually with the aid [767] of a professional "prayer" or *rezador*. The priest is never asked to officiate, although he may have been summoned while the person was dying. The body is buried in the family plot (but a woman is buried in the plot of her husband's family). In the case of both adults and children a small stoppered *olla* of water is placed at the head of the corpse but outside the coffin. There are no flowers, but each mourner carries a candle.

One evident contradiction between theory and 183 practice was observed. Numerous informants 764 insisted that there was never any music for funerals of adults at any time. In actual fact, several funerals were observed in which music played in the house almost the entire day of the funeral.

● 765 In some cases, the interment ends all mourning. In others, the family hires a *rezador* to 767 come to the house every afternoon for 9 days to pray. The members of the family join in

765 767 these prayers, but it is not necessary for other relatives to do so. However, if a relative attends the first day, he is obligated to continue the entire 9 days. On the ninth day, the *novena* is sometimes observed with prayers in the house. There is no purification or burning of incense or other materials in the house.

765 [152] After the funeral, the parents or the surviving spouse may remain very sad. If it appears they may be made ill of "sadness," the relatives visit the survivors frequently, talking to them of things which they think may alleviate their condition and giving consolation. If this does not improve matters, they seek a curer who gives medicines.

A very few families pay for Masses for the deceased. More commonly, members of the family of the deceased will visit the church from time to time and burn candles and pray for the dead.

A few additional observations may be of interest. It is said that formerly the bells were [178] tolled 10 or 12 times in the morning and afternoon when someone had died. This is not done now. The graveyard is on the lower edge of town and is surrounded by an adobe wall. In some cases the graves are paved with cobblestones or more elaborate masonry pavements. On rare occasions a tomb or head stone is erected, but in the majority of cases only a wooden cross is put up. The age of the present graveyard is unknown; the oldest date found on a grave was 1883. There is no evidence of offerings (except in connection with the Day of the Dead), although the graveyard is apparently visited at night by some people to judge by the presence of numerous partially burned pitch pine splinters about the entrance. All informants denied knowledge of such visits, however.

769 The major mourning ceremony is the Day of the Dead, November 2. Several days before this date the graveyard is divided in four sections and the young men from each *barrio* are required by the municipal officials to clear the brush and weeds away from the entire cemetery. On November 1 everyone prepares quantities of nákatamales, a small tamale filled with beef in chile sauce and wrapped in husks rather than maize leaves. Fruit is also purchased and bread is made. A few make tamales for sale, but most people make their own.